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We have no space to dwell further on the notices given of this meeting of the Dundee Anthropological Conference. Nor shall we here dilate on the future hopes of anthropologists in connection with the British Association. On one point, however, we do feel it our duty to express our opinion, viz., on the continuance of the meetings of such a conference. Our readers will remember that at Birmingham a letter was read from Professor Owen, in which he strongly advised that anthropologists should annually hold a Conference or Congress, and that such a recommendation was supported by so veteran a public scientific caterer as Sir Roderick Murchison. This year the Duke of Buccleuch has given it as his opinion that the number of such associations as the British Association ought to be increased. We cannot but think that the anthropologists in this country are very grateful for these hints. The time may not be far distant when such a Conference may be held. But let it not be supposed for an instant that anthropologists will ever give up the claim of having their natural place in a national scientific association. We are glad to know that on this point there is no difference of opinion amongst anthropologists, whatever may be the wishes of some of the elder members of the British Association.

ANTHROPOLOGY AT THE BRITISH ASSOCIATION.

ON an occasion when, for good or evil, anthropology, as a science, has not been encouraged by the British Association, it seems at first sight incorrect to head an article with the title so familiar to the readers of this *Review*. But it is quite impossible to exclude the science from the arena of section E, although nominally it has been "left out in the cold." Wherever the study of the science of man receives any support, there necessarily must anthropology be present, and the meeting at Dundee had its share of anthropological papers contributed by various gentlemen. It is only to be regretted that, with very few exceptions, none of these papers were new. All Mr. Crawford's papers had been long familiar to the scientific public. Perhaps it is good policy on the part of the writers of these papers to attempt a larger popularity for them than they might otherwise receive, but it is a poor compliment to the scientific parliament of Britain to set such long-preserved meats before its members as solid

fare. In the following report of the papers read, the previous use of them has been indicated.

Probably the most novel feature of Section E on the occasion was the opening address of Sir Samuel Baker, from which, as our space precludes the insertion of the whole, we shall offer a few extracts, contenting ourselves with a summary of the rest. After some preliminary remarks, in which Sir Samuel adverted to his own labours on behalf of scientific discovery, he proceeded to dilate upon the subject of geography, asserting that it was closely interwoven with theology; and that from the creation, to quote his exact words, "the very elements of our creed are connected with particular positions upon the earth's surface." Geography promoted Christianity, the speaker intimated, and after a survey of the early migrations of races, he says: "All this wonderful train of progression is based on geography;" "thus is religion linked with the study of the earth." We must confess that eloquence such as this tempts us to the inference that Sir Samuel had the fear of Dundee before his eyes; and the following passage leads us to think that perhaps the distinguished traveller was disposed to be slightly sarcastic upon theological ideas associated with districts north of the Tweed:—

"When we consider," he says, "that the Mosaical history accounts for 4004 years from the creation of the first man until the birth of Christ, and thus establishes the recorded existence of man for a period of 5,871 years to the present day, we must regard with the most intense interest the mysterious development of the world during that space of time."

This and similar utterances we cannot but suspect to be calculated for the latitude of Dundee, and hardly the serious opinions of the speaker, who cannot be supposed ignorant of the discoveries to which a better knowledge of chronology has conducted us. When a Bunsen, whose orthodoxy no one will question, has not hesitated to assign longer periods for the evolution of Egyptian civilisation, we cannot suppose a Baker ignorant of the fact, and therefore we feel somewhat smitten by the tone of irony here adopted. Sir Samuel then, in a masterly way, gave a brief review of the advancement of geographical knowledge, paying a graceful tribute to the patronage extended to that department of human energy by the venerable Sir Roderick Murchison; adding, however, with great sincerity, that "no striking geographical feat has been performed by England during the past year." This is unquestionably true; and it is somewhat remarkable that, at a time when Abyssinian geography is so great a want, we find scarcely a guide of any trustworthiness to aid our troops on the expedition to which they have been impelled by a series of blunders,

political and scientific, unexampled for their enormity. Sir Samuel differed from Sir Roderick Murchison respecting the fate of Livingstone, believing him to have met his death. In an eloquent peroration, the President, with great good taste, confining himself to geographical matters, bore testimony to the efforts made at home and abroad for an extension of our surface knowledge, prudently saying nothing on the subject of the science of man, which shares with the elementary topic of geography the attention of the frequenters of section E.

A vote of thanks to Sir Samuel Baker was proposed by Sir Roderick Murchison, who congratulated the section on "the progress geography had made from the beginning of time," and seconded by Mr. John Crawfurd, after which the section began its labours for the meeting of 1867.

A paper, by Lieutenant S. P. Oliver, R.A., on the "Communication between the Atlantic and the Pacific," was then read, in the course of which the following amusing cross-examination of that gentleman was conducted by Mr. Crawfurd in his happiest style :—

Mr. CRAWFURD said that Lieutenant Oliver had, no doubt, had excellent opportunities of forming an opinion upon the comparison between the red men of America and the black men of Africa, as he had seen them in Madagascar. He would like to know which of these races Lieutenant Oliver preferred.

Lieutenant OLIVER : I think that is a very difficult question indeed.

Mr. CRAWFURD : That is just the reason why I put it.

Lieutenant OLIVER was sorry he had given that subject very little of his attention ; but he might say that the men who were with him, and who were their best men when cutting through the forests, were men from Africa, who had been imported as slaves several hundred years ago to some island in the West Indies. They made themselves troublesome there, and were placed by some government, whether English or Spanish he did not know, on the coast of Mosquito. Ever since that they had followed the occupation of mahogany-cutters, and there were no better men in the world. The Indians there were a useless set ; they had, perhaps, never been developed. They followed hunting, shooting, and fishing, and all they cared for was to provide for their physical wants. During the dry season they laid up provisions for use during the wet season, and that seemed to be the utmost of their desires. The black men with whom he had been acquainted at Madagascar, were also widely different from the negroes he met with in Africa. The people with whom he had most to do in Madagascar were of the dominant race, and were of a superior class.

Mr. CRAWFURD : You saw a great many monkeys and a great many savages. Did you encounter anything in the missing link between man and the monkeys ?

Lieutenant OLIVER : No, certainly not.

Mr. CRAWFURD : I see you have been eating lizards and iguanas. What like is iguana flesh ?

Lieutenant OLIVER : Iguana flesh is like what I would imagine the flesh of a young child would be.

Mr. CRAWFURD : Did you like it ?

Lieutenant OLIVER : Well, we were generally pretty hard up when we ate it.

Mr. CRAWFURD : You would not have eaten a young child, I suppose, in the same circumstances ?

Lieutenant OLIVER : Well, I don't know.

A paper on the "Ethnography of the French Exhibition," by Mrs. Lynn Linton (previously read in London), was then read, but it contained nothing of special interest to anthropologists.

The following form some of the most important papers contributed to section E by various gentlemen, with the discussions thereon :—

The Antiquity of Man (previously read in London), by Mr. JOHN CRAWFURD, F.R.S.—The writer remarked, in opening, that the discovery of human remains contemporaneous with those of animals long extinct in caves, and in lake pile buildings, attested the great antiquity of man, and it was equally attested by the discovery of tools, weapons, and implements, unquestionably the work of his hands, in the "drift" or loose alluvial gravel.

Sir JOHN LUBBOCK agreed most entirely and cordially with Mr. Crawfurd in the main conclusions to which he had come, but there were one or two minor points on which he had a rather different opinion. First, he thought Mr. Crawfurd somewhat underrated the quantity of human remains which had been found under circumstances which implied their great antiquity. It was quite true, no, doubt, that in the drift beds, from which so many specimens of human workmanship had been obtained, no undeniable traces of human bones had yet occurred ; but it must be remembered that many traces of human skeletons had been found, and that it was only on account of the extreme difficulty in every case of feeling quite certain that they belong to those beds in which they had occurred that archæologists and others had not felt justified in putting them forward as indubitable traces of human remains. After a reference to some human remains found on the Continent, which had given rise to much discussion, Sir John proceeded to say that when they came to researches which had been carried on in caves, there were many cases on record of caves in which human bones had been found under circumstances which implied that they belonged to the same antiquity as the weapons which were found associated with them. They found as many remains of bones in such localities as they could expect to find ; and he would even venture to go further than that, and to say that they found more than they might naturally have expected to find in caves which had also been used as the dwelling-places of man. Of course, it was natural that, under any circumstances, men were not buried in caves during the time these were occupied as places of habitation ; but any difficulty they might have on that head was removed when they found that the Esquimaux, who lived under such

very similar conditions, and with animals identical with those that were living with our earliest predecessors in the west of Europe, paid very little attention to the remains of their dead, allowing them to lie about neglected in the neighbourhood of their dwellings, and also that there were many races of men who were actually in the habit of burying their dead in the houses which they occupied when alive, so that the tomb was not only figuratively, but was literally "the house of the dead." Among many races, such as the Esquimaux, when a man died his body was laid in the house which he had occupied, and it was shut up, and there were traces of the same thing in other parts of the world. It was, therefore, partly to be accounted for in this way that so many traces of human bones had been got in caves which had evidently been inhabited. Upon that point he could not help thinking that Mr. Crawford would find that he need not explain or apologise in any way for any supposed absence or rarity of human remains in those caves which had latterly been examined with so much care. Then, he thought Mr. Crawford had been rather unjust to the Feejeans. When they considered the canoes these people built, the arms and implements they formed, and even the language to which Mr. Crawford had alluded somewhat uncomplimentarily, he thought they would admit that the Feejeans were more advanced than he appeared to suppose. He would say the same thing of the Esquimaux. No doubt they were very dirty, but one could not wash himself with ice; and they must remember that they lived in a country where very often it was impossible to get enough water for drinking purposes, and therefore the people could not be expected to use much of it for washing themselves. Indeed, when the circumstances were considered, the Esquimaux would be found to have made the most of their opportunities; and he even thought that, if Mr. Crawford himself, with his well-known ingenuity and his great perseverance, were to go to live in the far north among that people, he would find it difficult to carry on a more civilised state of existence than that in which the Esquimaux were found to be. Sir John further remarked that he thought Mr. Crawford had been unjust to the ancient Britons also; and next, alluding to his reference to the Egyptian hieroglyphics, he remarked that the labours of Dr. Young in that department ought to have been noticed. The principal point, however, on which he differed from the author of the paper was that he (Mr. Crawford) was a total disbeliever in the unity of the human race, whereas he (Sir John) was a firm believer in that unity. In conclusion, he remarked that it has been said that there had been certain papers which had not been read on the present occasion, because the British Association was afraid or unwilling to excite anything like hostility among the people of Dundee. Now, he thought that this paper to which they had just listened was a very good answer to any remark of that kind. He was quite sure that very few people would suppose that the British Association would pay so bad a compliment to the inhabitants of this part of our island as to suppose that they would meet with a different reception here from that which they were accustomed to meet with elsewhere in discussing such questions, or that the natives of this part of the island

would wish the Association in any way to conceal those opinions which they honestly held, and which they had never hesitated to express elsewhere. Far be it from them to shrink in any way from fair discussion. They were most anxious, one and all, to hear everything that there was to be said on the other side; and it was a very bad compliment, either to the people of Dundee or to the members of the British Association, to suppose that these interesting and important questions could be discussed in any other spirit than that in which they had been ventilated in other parts of Great Britain. He was very glad, from that point of view, that his friend Mr. Crawford had brought forward this excellent paper; and he had not the least fear that the discussion which would take place upon it would be conducted in the true spirit of scientific inquiry.

Mr. CYRIL GRAHAM called attention to the fact that the chronology followed by Mr. Crawford was that of only one person. There were several other eminent Egyptologists who followed a different system, and there was great reason to believe that the Pyramids, which the writer of the paper spoke of as having been built so very long ago, had been built within a much more modern period.

Dr. JAMES HUNT said he thought, in the first place, that the section were much indebted to Sir John Lubbock for his concluding remarks with regard to an impression that had gone abroad about the British Association being afraid to hear papers of this nature. He so cordially agreed with Sir John's sentiments on the subject, that he took this opportunity to say most distinctly that he did not think the authorities of the British Association should at all have that charge brought against them with regard to papers of a really scientific character, for they were admitted—if there was room for them they were generally read. On that point he could very well say that, as long as six years ago, he himself had an opportunity of reading a paper on that subject at the Divinity Hall at Oxford, on the occasion of the meeting of the British Association, and he could say that there had been no exception taken to any really scientific paper on account of the opinions that had been therein advanced. At the time mentioned, Mr. Crawford was, he thought, one of those who did not agree in the opinions he then expressed on the subject, and he was very glad therefore to have that opportunity of saying that he had listened to that gentleman's paper with the greatest pleasure and satisfaction, and found very little in it indeed with which to disagree. In fact he was far more in accordance with it than Sir John Lubbock seemed to be. Mr. Crawford had alluded to the connection of evidence of the antiquity of man, and all now agreed that the results of every branch of the science of man came to the same result, therefore it was that his paper was valuable, and for that reason he thought Mr. Crawford had done good service in calling attention to it. There were some little difficulties in the paper which he should like Mr. Crawford to explain. First, there was that with regard to the innate incapacity of the Australians. Mr. Crawford went on to speak of the people who were once without speech and had only instinct—and he called these men. Well, it was rather a difficulty if they were once without speech, and with only instinct,

why he called such beings men. Mr. Crawfurd had said that the Australians had the innate incapacity to accept civilisation, and thus argued from that absolute original distinction. Now, he did not understand, but would be very glad if Mr. Crawfurd would tell them how he came to call these people "men without speech and only instinct," because he was a little at a loss himself to know how such creatures, having no speech, and having only instinct—how such creatures could be called men. Next, with regard to the other subject—that of Egypt. Bunsen was an advocate for the unity of man, and he said it was utterly impossible to explain it in fewer than twenty thousand years. That was the opinion of one who was a firm advocate for the unity of man, and he boldly proclaimed that it was impossible to get reason out of unreason. Now Mr. Crawfurd seemed to be able to do that—to get reason out of unreason—and yet declared that the Australians were incapable of improvement. Mr. Crawfurd had perhaps gone out of the field—possibly some of the facts he had brought forward had not a very strict bearing on the antiquity of man—but he had much pleasure in saying—though he often differed from Mr. Crawfurd—that he cordially agreed with him on this occasion.

Mr. CRAWFURD was much obliged to those who had listened to his paper, and greatly obliged to the two gentlemen who had made remarks on it for the courtesy they had shown. He begged in the first place to reply to the question raised by Sir John Lubbock. Sir John was of opinion that his information on geology was not very complete; but he had to say that most of it was taken from Sir John Lubbock's own works. As to the Feejeans, he looked upon them as a race very low indeed in the scale of civilization. Some of the races in the South Sea Islands were a more civilized and ingenious race—he meant the fair-haired race—but not so the Feejeans. A commission sent out by our Government to the Feejee Islands reported expressly that 500 of the fair-haired race would, in a war against the Feejeans, be able to turn the scale of success against 20,000 of them. These people were wholly uncivilised. They killed and banished their aged fathers. In fact, he was glad he was not a Feejean himself, or he would no doubt have been banished long ago. The fair-haired race were a most ingenious people; they continued to live in a country in which no other human beings could subsist, for when the red American Indian endeavoured to live in their country it was found that he could not exist among them. As to the unity of the human race, of course he did not believe in that. His friend believed in the theory of special selection, and he hoped to be able to hear Sir John describe his theory of the human species, to explain how he discovered the missing link, how a monkey became a man, and how all the different races of men had undergone the change they had now done. He would like to see a single particle of evidence to show that a black man became white, or a white man became black, or how a black woman could be compared to the women he saw before him. Mr. Graham stated that he had not agreed with certain Egyptologists. Now, he found that Egyptologists had not agreed among themselves, and he had taken the best authority he could, and he was satisfied that the chronology of Egypt was of

great antiquity. He did not quite understand what his friend Dr. Hunt had said about speech. He had made remarks upon the difference between speech and instinct——

Dr. HUNT—You stated that there were men without speech, and with only instinct, and I asked how you could class these creatures as men?

Mr. CRAWFURD replied that he had not stated any such thing, and Dr. Hunt had only misconceived what he did say. He said that there was capacity for speech, but they could not speak, because they had never learned. In the same they could not use gunpowder or steam engines, because they knew nothing about them.

Sir SAMUEL BAKER observed that he was very glad to see anthropologists and ethnologists on such good terms with one another. They reminded him of a distinction which an Arab chief once made. An anthropologist and an ethnologist were apparently one,—just the same,—with a little difference.

Skin, Hair, and Eyes as Tests of the Races of Men (previously read in London), by Mr. JOHN CRAWFURD.—He remarked that the skin, hair, and eyes, taken either separately or conjointly, formed but a very ambiguous test of the races of men, seeing that some of them are common to several races in all other respects widely different. The complexion or colour of the skin, so far as the integuments were concerned, was the most conspicuous distinction of race. It was white, of many shades in Europe, including the neighbouring portion of Western Asia. There was no evidence that a black or brown native race ever existed in Europe, or a native white race in any other part of the world. The eye, in a great measure, followed as to colour and complexion. With respect to position, the eye was more or less deep seated, or had more or less prominent properties, which did not appear to be characteristic of any particular races. In the European races, and those of Western and Central Asia, it was horizontal, while with the Chinese and races of Tartary it lay obliquely in its socket, the inner angle being depressed, while the outer was elevated. This character, however, belonged more or less to other races equally with the Chinese, so that it was not of much value in the discrimination of races. Some had fancied that colour in men depended on climate, or that a powerful sun made the complexion more or less black, while a weaker one left it to improve in fairness in proportion to its feebleness. This popular error arose out of the narrow experience of our ancestors. The author then went on to state that on the continent of Australia the native inhabitants are of the same unvarying black from Cape York in the 11th degree of latitude to Tasmania in about the 43rd degree. They had here, then, an exclusively black complexion, while in other parts of the world, with corresponding climates, they had fair, brown, yellow, and black complexions. Such incontestable facts as these disposed at once of the hypothesis of climate being the cause of colour in the human complexion. If, then, the variety of colour were not the effect of climate, from what cause was it derived? This was one of the inscrutable mysteries which they could not solve any more than the varieties of colour in the lower animals. In con-

clusion, he remarked that Nature had made colour a distinction of species in the lower animals, and it had done the same, although not less definitely, in the races of men, and in both cases men were equally ignorant of the grounds on which it has done so.

Mr. CRAWFURD then said he would be glad to hear any remarks on this paper, and first he would ask for the opinions of the founder of the Anthropological Society.

Dr. JAMES HUNT was most happy to accept the invitation to make a few remarks on this interesting paper on one of the greatest difficulties in the whole range of the science of man. Mr. Crawford had wound up his paper by saying that as yet science was unable to account for the distinction of colour. Well, they had been at that for the last half century; attempts had been made to correlate the different races or species of men with the particular physical condition by which they were surrounded. Still, up to the present there was very little advance or sound generalisations arrived at. Dr. Prichard had said that climate would account for it, and endeavoured to illustrate this, but before he concluded his labours had to acknowledge that we could not tell how the distinctions in mankind had been produced, and to content himself in putting forth speculations on how they might have arisen. There were not such differences between bare skulls that they could not be used as a basis of classification; and he held that of the colour of skin, eyes, and hair, the structure of the latter was the most important for this purpose. Mr. Crawford held that there were exceptions, and he pointed out these; and though he did not know that gentleman's present opinion with regard to the number of special creations of man, which he required to explain the present differences in mankind, he knew that four years ago Mr. Crawford believed forty to be necessary.

Mr. CRAWFURD: I have sixty now.

Dr. HUNT: I have not been in communication with Mr. Crawford much of late, but the addition of twenty new species in four years is, on the whole, a satisfactory rate of progress. I think this subject is one of the most important in the whole range of anthropology—I beg your pardon,—the science of man. Dr. Hunt then continued to explain that, of late years, attempts had been going on to make examinations in different counties and countries and prepare tables of the results, so that a general broad classification might be arrived at. The subject would be a matter of difficulty for many years. He had found as great difference amongst the colours of hair in Norway as there was in this country, and he hoped that by the investigations now going on they would be able to correlate the structure of most of the races of Europe. Mr. Crawford had admitted, as all must, that science was not yet in a state to show the cause of physical, mental, and moral differences in mankind; and he had said, too, that they could give no reason for such differences. In the latter he was, perhaps, going rather too far, as he (Dr. Hunt) held that man's progress in the scale of civilisation, accompanied with other things, bore a relation to both skin and hair. A dark skin, accompanied with crisp hair, was invariably a mark of mental inferiority; but he held that none of the characters on which

Mr. Crawfurd dwelt could be relied on alone as a basis of classification. They only become valuable when combined with other characters.

Mr. CRAWFURD said there seemed to be no very material difference between the President of the Ethnological Society and the President or Director of the Anthropological Society, and he was sure they would be all very glad that such was the case. With respect to colour, Dr. Hunt assigned inferiority to dark skin. He (Mr. Crawfurd) would deny that. Napoleon had dark hair, and a dark skin too; and he did not conceive that a better specimen, so far as the mere humanity was concerned, had ever been produced. Of course, he meant the first Napoleon. The third Napoleon was not a very genuine Italian or Corsican; there was something Teutonic about him, too, he was told. Now, with respect to the inferiority of the black people, although the Hindoos were black they were incomparably superior and in a far more advanced state of civilisation than the brown-complexioned Malays. He would advise the Dr. to give up the black inferiority altogether, for he had nothing whatever to stand upon. With respect to the races being distinguished by hair or complexion, differences were to be found in the same family in the prosperous town of Dundee, by the same father and the same mother. Suppose a family of seven daughters. There might be cases of the kind, and he hoped there were. One had dark hair and a dark complexion; another was fair-haired; and a third was reddish, or, to be more genteel, auburn. There was not the slightest superiority in the dark-haired and dark-complexioned daughter as compared with the lighter-haired and clear-skinned members of the family. There were cases of every sort of hair and every sort of complexion being found in families by the same father and the same mother. How could they make out that?

Dr. HUNT said perhaps Mr. Crawfurd would point out where a race was to be found of equal intellectual power to the fairer races when dark colour was combined with crisp hair?

Mr. CRAWFURD replied that he knew of the dark colour being combined with wool, and he had known some very pretty people have curly hair. Dr. Hunt said he would not condemn every one. That was very well put on his part, for in Dundee they could find beauty and talent in every department of colour.

Dr. HUNT, in reference to Mr. Crawfurd's remark in respect to wool, explained that he did not make use of the word wool, because wool was not hair.

Mr. CRAWFURD remarked that hair was not wool, and wool was not hair, but they were pretty nearly the same thing. There could be no distinction drawn between wool and hair, except what was obvious to the eye. They could make the same use of the one as of the other, though he would be sorry to see wool upon a pretty young lady.

Dr. HUNT replied that a dark colour of hair and eyes, combined with curly hair, was always a mark of mental inferiority, and he challenged Mr. Crawfurd or any one else to bring forward an exception to this generalisation.

The discussion then terminated.

The Supposed Aborigines of India, as distinguished from its Civilized Inhabitants, by Mr. CRAWFURD. (Previously read in London.)—In many parts of India there existed rude and even savage tribes, differing widely in manners, customs, religion, and not unfrequently even in language, from the great body of the civilised inhabitants. People in that state of society were found only in hilly or mountainous districts, more or less inaccessible to conquest, and by their comparative sterility holding out little temptation to conquest and occupation. They were never seen in the fertile and well-watered alluvial valleys of the great rivers, which, on the contrary, were inhabited by civilised nations, however differing among themselves in manners and language. Linguists and craniologists had invented a theory to account for this state of things, which supposed the rude mountaineers to be the sole aborigines of India, while it imagined the civilised inhabitants to be intrusive strangers, who in a remote antiquity invaded India, conquered it, and settled in it under the imposed names of Aryans for Northern, and Turanians for Southern India. This view appeared to him utterly groundless, and he went into a lengthy description of the history of the people, their manners and mode of life, and quoted several accounts of the several tribes, in order to refute the view which he had mentioned. After an elaborate paper he concluded :—The mind may safely carry us back to a time in which the social state of India was similar to that of America, when the civilised tribes were few in number, and the wild or savage formed the majority. The Hindu is, beyond all question, a far more highly endowed race of man than the Red man of America ; and civilisation would probably spring up earlier, at more points, and attain a higher maturity in India than it did in America. We may even point at the localities in which civilisation is most likely to have had its earliest seats. Separate and independent civilisations would probably spring up in the plains watered by the “ Five Rivers,” in the upper valleys of the Jumna and Ganges, in the central and in the lower valley of the Ganges, and in the valleys of the rivers of Southern India, such as that of the Nerbudda, the Godavery, the Kistna, the Cavery, and the Taptee. These nascent civilisations would be independent of each other, and for a long time be as unknown to each other as were the Mexican and Peruvian. All this most probably happened long before there was an Aryan invasion, or a religion of Bramah. The state of India at such a time would be a parallel to that of America on its discovery ; the wild and savage tribes would be numerous, and the civilised few in number. Proportionate to its extent, it would have as many small tribes, speaking as many distinct languages as America itself. India has still a score of nations, with written languages, but the number of its wild tribes has not yet been counted.

General COTTON remarked that each of the races referred to was deserving a separate study. Some of them were so like each other that the inexperienced would naturally suppose them to be one of the same tribe, but so great was the distinction that the one was in actual terror of the other.

The Origines of the Norsemen.—MR. H. H. HOWORTH, F.A.S.L., F.E.S., read a paper on “The Origines of the Norsemen.” He said that in a paper which he read before, he endeavoured to show how differently the ancient features of Scandinavia must be viewed in order that its influence in the distribution of the ancient inhabitants of Europe might be appreciated. He then proceeded to examine and analyse in detail some of the problems with which it was connected. The reasons for the sudden energy of the Norsemen in the eighth and ninth centuries were to be found in the commotions that were taking place at those dates. The Mahometans were then in the full swing of their conquering spirit. The Georgian and Armenian annals were full of accounts of their sweeping in among the mountains of the Caucasus, and of the new life which their arrival aroused there. The inexplicable intricacies of the Eddic faith may perhaps receive some light from an examination of the effects of a Mahomedan infusion into the strange religion of the Parthians. Not that of Zoroaster—the religion of its higher society—but what we find reflected on its engraved gems and sculptured stones. It was this alone which could explain the very extraordinary fact that wherever Scandinavian relics were found in Ireland, Orkney, Denmark, or Sweden,—there were also found heaps of the coins of the Caliphate—not many from Byzantium, few from the Latin kingdoms of the west, but absolutely thousands from the other sources. Some might be seen by those curious in such matters in Edinburgh, which were discovered along with some silver remains.

The Character of the Negro.—MR. C. W. DEVIS read portions of a paper, prepared by Dr. JOHN DAVY, “On the Character of the Negro chiefly in relation to Industrial Habits”:—

In this paper the chief object of its author was the vindication of the negro, who, he believes, has been unjustly considered a sluggard and inveterately idle. The argument used is of two kinds—one is founded on the organisation of the African, insufficiently fitted for work—indeed the very cause, under a mistaken humanity, of his first importation into the West Indies, with the vain hope of preserving the feeble and cruelly worked natives; the other resting on experience—a very extensive experience—finding that, with equal motives to be industrious, the negro is not inferior to the white man in industry. The author adduces instances of conduct on the part of negro labourers that would be highly creditable to Europeans in the same condition of life. He concludes with the expression of belief that such peculiarities as belong to the negro—as colour of skin, quality of hair, &c.—are of a kind suitable to him in his native climate, and beneficial under a tropical sun and in a malarious atmosphere, and not of a nature to allow of his being considered either as a distinct or inferior variety of the great human family; and further, that he is as capable as the white man, under continued education, in favourable circumstances, and freed from the curse of slavery, of becoming civilised, and of making progress in the liberal arts and sciences. One fact is dwelt on as of a very promising kind—viz., that these tribes, in the far interior mountainous regions of Africa, where slavery has least prevailed, and where the climate and soil are good, are most advanced—probably as

much so in civilisation and the useful arts—such as the working of iron, &c., as were the ancient Britons about the time of the first Roman invasion.

Mr. CRAWFURD remarked, that with reference to the Barbadoes, the condition of the negro was very peculiar. They contained a dense population, and if the negro did not work he must perish, and if the whole of the West India Islands, Jamaica included, were like them, the negroes would be peaceable and laborious. He was sure they would be glad to have this opportunity of returning thanks to Dr. Davy for his admirable paper, the whole of which he was sorry had not been read.

Dr. HUNT thought it was somewhat unfortunate that when an important paper was brought before the section they had not time to hear it read, and he considered Dr. Davy had a just cause of complaint against the manner in which his paper had been curtailed. So far as he had been able to gather from the portions of the paper which had been read, he was fully persuaded that it was one of the most important that could be presented to any scientific body. It was one of those questions which were now being tested in the Southern States of America. Of course, there was only one desire among scientific men—to know the truth. In the Southern States of America the disposition of the negro for labour was being tried. It had been contended by Dr. Nott, a distinguished anthropologist of that country, that from his study for twenty years of the negro character, there was a natural disinclination to field or agricultural labour. Whether that was so or not, he should have been very glad to hear Dr. Davy's paper read, as he had no doubt it would have thrown some light upon the subject. He had heard the other day from a gentleman who had just come from the Southern States of America—a medical man—that the frightful amount of destitution now existing in that country was something that no one could picture. The amount of disease, the amount of destitution was something very great indeed. Up to this time the blacks had not taken to labour. At present it appeared that the negro as now existing in the Southern States of America, was incapable of understanding and practising the present European code of morals—which made a distinction between the *meum* and *tuum*. He had asked this gentleman why they were not prosecuted, and he replied that if they attempted to do so they would have to build jails for three millions of people. These were very important facts, inasmuch as they were opposed to Dr. Davy's experiences. The question was, what was really the actual state of the case? In regard to Dr. Davy's remarks that some persons contended that the negro was little above the brute, he had to say that amongst his acquaintances there were not many holding that view. What he said was, that intellectually and morally he was inferior. In reference to the theory respecting field labour, there was a small section who believed this, and he had never understood why such should be the case. Why should there be this natural disinclination to work in the negro character? So far as the muscular system was developed, so far as regarded strength of body, so far as respected the power of resisting the heat of the sun—looking

at all their physical conditions—the negro appeared to be a species which was perhaps best adapted for labour, and why he should not be able or willing to work was a mystery. He hoped and trusted with Dr. Davy that the time would come when it would be found possible to discover what had hitherto been the objection of the negro to continuous labour. He did not think, when they called the negro inferior, that it was, as Dr. Davy said, a stigma. On the contrary, he held it was nothing of the sort. It was not a stigma upon the negro race to say that that race was mentally and morally inferior. It was not a stigma to any man to say that he was intellectually inferior to some other person. It was either a true or erroneous opinion that the negro was inferior. He was surprised to hear Dr. Davy speak of the innate goodness of the negro character, or even of the innate character of the Dundonians. Whatever might be his opinion of the negroes, he would not go so far as to say that they possessed innate goodness. Dr. Davy said it was the opinion of many persons. He differed with these other persons as he differed with Dr. Davy, for he did not think there was that innate goodness either in the negro or the Tasmanian—although the latter for a different reason, as they had now all died out.

Mr. WILLIAM BREWIN, Cirencester, said that he went out to Jamaica as one of a deputation from the Society of Friends. After arriving in the island, they travelled through the whole of it, and visited twenty-one out of the twenty-three parishes. They had intercourse with magistrates, planters, and people throughout the whole island. With respect to the black man, he wished his audience clearly to understand that it was the same with him as it was with most men; for he could speak of the brown man in the east, and he had seen a little of the red man in North America, and he could assure them that a black man was as willing to work, if he was paid for it, as any coloured man on the face of the earth. They would remember that thirty years ago the British nation paid twenty millions for emancipation. If that had gone to the right development of a colonial system in that island, we should have had a far better state of things than we have. Jamaica is what is called an unfortunate island. It has been going down for the past half century, and he said the great reason of this was that properties in Jamaica were not managed by the proprietors. They were worked by a system of attorneys and agencies, which was not only a very expensive, but also a very unsuccessful system. For everybody knew that an estate was best conducted by those who had the greatest interest in it. He believed the attorneys did their best, but they worked the estates in a very unsatisfactory system; perhaps paying ten to twenty-five per cent. for the capital employed. How was it possible for such estates to be successful? He said that if he were to turn planter to-morrow he could get as many labourers as he wished to employ, for the simple reason that he would pay them for their work. But what took place after the emancipation? The planters generally, instead of doing their best to induce the black people to labour on their estate, by paying them a fair day's labour, valued their labour at one-third of the price when they were slaves. When in a state of bondage, their masters lent them out at half-a-crown a day;

but now that they were free, they only received eightpence for their day's labour. The negroes would not submit to this, and the consequence was that their houses were pulled down, and they had to fly for their lives. The white men then introduced the system of importing labourers, or coolies, as they were called, from the other side of the world. In this way they raised a debt in Jamaica of something towards half-a-million by this immigration scheme, and the total debt of the island was £900,000, and he believed that one-half of this was caused by this immigration scheme of bringing labourers from the other side of the world into Jamaica.

Mr. C. W. DEVIS remarked that it appeared to him that Dr. Davy had mistaken the negro for some one else. It was the infusion of white blood that made the negro capable of doing what he could. Dr. Davy had said the negro was subject to the same diseases as themselves; and had quoted that splendid passage of the poet by way of helping him out of his difficulty. But what was the fact? why, that the negro was subject to entirely different diseases from Europeans. There were, it is true, some diseases they had in common. He might instance the yellow fever as a disease to which Europeans were subject and negroes exempt. Any one of those who had the slightest infusion of white blood in his veins was subject to it, and it might be said that the fever acted upon his constitution almost in proportion to the quantity of white blood in his veins. There was no better ascertained fact than that the negro character was sluggish. If he were taken into another climate, he would work spasmodically, but although he might not retrograde, he would certainly not progress.

Mr. KINLOCH, of Kinloch, wished to say before they proceeded further that the discussion had turned in a manner he did not expect. They had heard a great deal of the possibility of teaching the negro habits of industry, but he had come there to learn where they had shown the capacity of advancing step by step along with the white races in civilisation. They had not heard a single instance. Dr. Davy had not told them of a single instance. Dr. Davy had told them that there were men of intellect among the negroes; that there were men capable of being instructed and advanced in science; but he had not instanced a single case of a pure-blooded negro having made any discovery or done anything in the way of advancing civilisation and science. He humbly thought it would be much more satisfactory if, in speaking of the negro race, they would show the capacity that existed in their nature of improving and advancing in civilisation in the world along with the white race. He was sorry to say he had not heard one word about that. He did not dispute that the negro would work if paid well. The first observation that was made by Dr. Davy was that the cries of the infants of both black and white were the same. This, in his opinion, was absurd in the extreme. There were many animals which had the same cry. Indeed, he did not think the observation was at all in point. What they wanted was evidence, if it did exist in the negro, that he was capable of making discoveries in science, in knowledge, like Sir Humphrey Davy, their friend Murchison, and others, doing good to civilisation, and advancing the cause of knowledge.

Dr. DAVY was ready to show this. He read the following extract from his paper :—Professor Tiedeman, I need hardly remind you, has given many instances of negroes who had made a certain progress in the liberal arts and sciences, and distinguished themselves as clergymen, philosophers, mathematicians, philologists, historians, advocates, medical men, poets, and musicians, and that many also have earned reputation by their talents in military tactics and politics.

Dr. HUNT said Abbé Gregoire had published a work, in which he gave the history of fifteen negro philosophers. When it came to be investigated, every one of these fifteen were found to have white blood in their veins.

Dr. O'CALLAGHAN stated the experience of a gentleman who had a large knowledge of the negro, and who gave it as his opinion that the negro was not incapable of farther intellectual development after he attained adult education, but had told him that in the regiments into which they enlisted they were taught to read and write, and even to correct the accounts of the paymaster.

Mr. CRAWFURD said they had known the negro for four hundred years, but they were not aware that he had made any material progress during that time, while other European and Asiatic races had progressed. This was rather against the negro. With regard to the increase of population, the results were not nearly in proportion to those of white races. He concluded by stating that there was no doubt a great deal of distress and destitution in the States, and he thought when the negroes were emancipated an equivalent should have been given to their masters. He was sure the Section would willingly give their thanks to Dr. Davy for his able paper.

We have already given Sir John Lubbock's paper and the discussion thereon in another place. In all these cases we have closely followed the reports in the *Dundee Advertiser*. We have thought it better to do this than to request the authors to make their own emendations.

Mr. CRAWFURD read to the Section a lecture on the "Races of Man," which we believe was originally delivered before the Sunday Evenings for the People, held last year in St. Martin's Hall. On this general hash up of nearly every conceivable subject, Mr. H. VIVIAN of Torquay delivered a very fluent discourse on what may be styled the "Interpretation of the First Chapter of Genesis;" and Mr. A. R. WALLACE again favoured the public with an interesting speech in favour of Darwinism. Mr. Wallace, however, confined his arguments chiefly to his favourite illustration, pigeons, and has not given us any new fact or put any old fact in a new light. The speech of Mr. Crawford on this paper we deem rather too comic even for our pages.
